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Om Namah Sivāya
PANCHATIRTHA
Siam

(Religious And Cultural)

At the National Museum of Bangkok I had the honour of being introduced by Mr Luang Boribul Buriband to a Siamese lady, who was interested in the Buddhist relics of India. She was kind enough to conduct me to a Phrachedi where, she explained, there was an image of Sri Buddha brought by Indian Bhikshus several centuries ago from Ceylon. All visitors had departed before we arrived at the Shrine, so quietness and cleanliness both essential for a spiritual frame of mind reigned. A monk or two passed by silently and the atmosphere was still fragrant with the fumes of burnt incense. The approach was of stone highly glazed which reminded me of those pillars I saw at the Nalading temple in Champa. There was a velvet prie-dieu right before the Simhasanam which showed beautiful workmanship in wood. The altar had three tiers filled with tastefully decorated wooden jars (ghatis) alternating with candles lit in polished brass sockets. The Buddha murti was a fine piece of stone sculpture with an ebonite lotus seat. Its posture was that of the Bhūmisparśhamudrā a pointed head gear adorned the crown of the image, which almost touched the

silken canopy from where were suspended tinsels made of light eastern cork or shola. The countenance of Sri Tathagata wore an enigmatic smile which only an ageless freedom from pain could produce. Our lady acquaintance reverently knelt and began to say her prayers. We too bent our knees in devotion. When we finished we saw the face of the lady filled with an ethereal bliss, she seemed for a while not to belong to the sordid material plane. Soon she resumed her normal looks and fell talking with the usual vivacity of her race. To a casual observer this would have no significance but it gave us a clue as to the true inner life of the people. Outwardly they might be prone to light joys but inwardly they were deeply attached to the philosophy of Nirvana.

This attitude is clearly revealed in their hour of stress or calamity. The dying person is resigned as he listens to the name of Sakyamuni recited in his ears by his relations. 'Phra Ahrang' repeats itself in his brains and he is fully cognisant of what awaits him at the other end of death or dissolution. A higher spiritual evolution through rebirth is assured to him and he makes his exit in a solemn but serene mood, for, death has no sting for him. The body is then washed and draped in fresh cloth and put in a coffin which remains for a day or two in the house, while monks keep reciting prayers that the departed soul may not remain earth bound. The coffin is then taken to a shrine to receive the last ministrations and the whole operation preceding the ultimate disposal of the corpse is highly suggestive of the Hindu rites. The

nearest relative has the right to set fire to the pyre with a torch lit from the sacred fire preserved in the shrine while hymns and dirges are chanted to ward off evil spirits. Cremation, however, seldom follows immediately, but is often deferred to a suitable season, generally in the months of April and May, when along with other embalmed corpses, the coffin is carried with eclat and pomp to the burning ground. Here the Buddhist Siamese (and the Lao) follow the custom of the Hindu Balinese who still cling to the varnashrama system of the ancient Aryans. Though the Siamese hire mourners, they celebrate a death and not bereave it. The funeral process varies according to the funds his survivors have at their disposal. The rich relieve the tedium of cremation during the day by having theatrical performances and fire-work displays at night, but the poor mostly remain passive spectators.

Regarding the Hindu back ground to the Socio religious functions of Siam a few words need be said. Of the three chief events of our mundane existence namely, birth marriage and death we have shown how far Hindu notions pervade the rites concerning the last of them. It would be a surprise to some of our sit at home compatriots to learn that the other two are also affected to a considerable degree by ideas imbibed from the Brahmanas though excepting a negligible minority, the Siamese are Buddhists, yet their tonsure ceremony adheres closely to the rituals of our Upanayanam. At an adolescent age, both boys and girls have their hair attended to and in the absence of monks Brahmana priests are invited to officiate.

They are magnificently dressed and are sent to the monastery to be initiated. Unless they are to take up a religious career, the Siamese mother like her Brahmana sister of Bengal requests with tears in her eyes not to lead a Brahmacharin's life for good but come back after a while to the world of materialism. Perhaps all being said and done, the Buddhists and the Hindus have many dogmas common to one another and therefore it is plausible that their social customs cannot be too divergent. But when we find the Malayans of Siam who are Mahomedan converts observing identical rites for their religious ceremonies we cannot help admiring the painstaking method the ancient pioneers of India adopted in inculcating their own civilisation and culture into the inhabitants of South-Eastern Asia. These Mahomedans go to their mosques regularly, yet they have not yet forgotten to revere the gods of their forbears or maintain with dignity and pride the social regulations of yore.

The marriage ceremony is somewhat different. There is no child marriage, but as girls are brought up in strict propriety very few elopements or run away matches take place. The youth generally conveys to his parents the inclination he has for a particular girl and the rest of the arrangement is made by the older generation. The dowry is fixed and a special fund is contributed to by both parties, which is generally spent for the house-keeping of the wedded pair who stay close to the bride's home for a year or so.

The ploughing ceremony may have a Chinese origin or may have been instituted at the instance of

King Suddhodhana who observed similar rites for his subjects at Kapilavastu, but the whole function is too much controlled by Brahmana soothsayers and priests to deny the early Hindu influence. The king had once to perform the duties himself but the same now have been relegated to the minister in charge of agriculture while the ruler remains honoured spectator. The minister appears in dress suitable for a high dignitary like him and has a precious metal plough share given to him by the monarch. There is an arch erected for the festival where are seen the images of various Hindu gods and devadutas who are supposed to watch and bless the ceremony. In the midst of music played by a royal band a small area is furrowed and seeds are scattered while a group of Brahmana priests in an adjoining camp keep noting signs and omens. As soon as seed bowls are emptied and the minister stops ploughing the spectators rush in to collect the seeds which are supposed to be extremely potent. The priests then come out of their enclosure and pronounce their benediction with solemn assurance for a bumper crop in the coming season.

The Siamese have a festival which is similar to our Chada of Bengal. This is done for propitiating the rain god Indra for the downpour necessary for a fine harvest. A prince is deputed by the king to impersonate Sakra and he takes his lessons at a temple. On the day of the fete large arena is selected for a high Swing and the human Indra with angelic attendants starts the Swing. Those who mount it give an acrobatic performance to the delight of the

public and the extent to which they are successful in their acts, determines the inches of rain that will fall during the season. This festival attracts a gay crowd like the occasion of paddocking of elephants in Ayodhya (in Siam).

The Buddhist fetes are connected directly with the life of Sri Buddha or with some miraculous incidents which are believed unfalteringly to have happened during his earthly sojourn. These are related to his birth, his attaining the knowledge of Nirvana and his great passing away, all of which are supposed to have happened on the Vaishakha Purnima.

There are other ceremonies which relate to the religion preached by Sakyamin. The erection of a new shrine, the feeding of its inmates and the annual clothing of the Bhikkhus and other pious acts are celebrated with unusual jubilation. It is natural that ardent Buddhists like the Siamese take every opportunity to earn religious merit by founding monasteries and places of worship which would commemorate their forbears or serve as illustrations to their descendants. The annual clothing day has its expenses largely contributed from the royal treasury and it is his representatives who are given charge of distributing wearing apparels to the priests on behalf of their monarch.

There is also a season for fasting which takes place when the monsoons are in full swing. In the month of July the monks are not supposed to move outdoor but remain fasting, praying and occupying themselves with devotional exercises. The lay public

also share in a restricted sense these religious observances, they visit various shrines and monasteries with food for their inmate and itinerant Bhikkhus who have no fixed abodes, are provided with temporary shelters

Besides these there are quite a number of less important religious ceremonies marked in the calendar. There are two days set apart annually to an occasion which is neither religious nor secular but its importance is mainly due to the fact that it is concerned with royal authority. Here again the Brahmanas take the lead and not the monks. These Hindu priests are maintained at the expense of the court and are supposed to impart by magic to potable water, some power which would enable the sovereign to discriminate the loyal from the treacherous. The oath of allegiance is thus drunk in Siam either in the presence of the monarch in the metropolis or in that of his representatives in the provinces. If the person drinking it bears ill will against the king he will meet a painful end, otherwise he is bound to prosper. Whatever may be the hidden force of these charms there is no doubt that it has a gruesome effect on the morals of those who have evil motives against the State.

Some of the ceremonies which are witnessed to-day like the Swing festival curiously remind one of similar things observed still in our country. We have often watched young folks as well as elderly people taking delight in floating small lighted canoes made mostly of the bark of banana plant in the evening on the Ganges. Years ago this was introduced to the court

circle at Bangkok and the royal ladies have since then kept up the practice. The Siamese being artistic by nature, their women give gorgeous shapes to these lighted floats and fill them with flowers, fruits and candies.

For histrionic representation the people of Siam have a fine taste. Curiously enough for most of their repertoire, this Buddhist nation relies mainly on the Sanskrit epics and the Hindu Puranas. The stage and its accessories were rather defective but the Western influence has been very beneficial to the Siamese dramatic performances in this direction. Like the English stage at Shakespeare's time the early 20th century Siamese theatre contained only a raised dias and the time and the place elements of a drama were entirely left to the imagination of the auditorium. There are still certain popular performances which like the Bengali 'Jatra' are full of musical interludes and contain in addition to the main puranic theme many burlesque sketches of contemporary events.

If the Siamese have similar customs like the Balinese in the disposing of dead bodies, their shadow plays and puppet shows offer a striking parallel to the Javanese Wayang. The Siamese too have the same grotesque caricature of human anatomy, made of thin leather painted with gaudy colours to represent the heroes and the heroines of the Hindu mythology.

If the stage is mainly left to male impersonators, dancing has been entirely in charge of girls. Every Siamese loves to witness the classical poses which are, by the way, borrowed from the old Hindus, these

dancing girls are trained from their childhood or it would not be possible for them to have supple limbs or light bodies. There is nothing lascivious in these dances as some foreigners are fun to interpret these gestures and poses which are not only difficult to execute but are meant to give physical expression to the nobler emotions of life.

The musical instruments of the Siamese are various and are mostly adapted from the Arvan and the Mongol wind and string accompaniments. The rest of the Siamese band may have been innovation from Arabia or Egypt. They are certainly of strange shape but are charming in their melodious effects. These include instruments like our *khanjams*, *jaltarangas*, *veenas* and *mridangas*. But to appreciate them fully and comprehend critically the different notes and cadence require people more proficient than us in this particular branch of science.

Old drawings and paintings which include mural and wood decorations are mostly lost owing to their devastation by Siam's neighbours. One thing may be said with respect to these arts that they are still far behind in technique to those found in China or Japan. Here and there one may see some shrine-walls painted with figures taken from active and still lives, but they lack the finesse of perspective.

In wood work the Siamese do not possess the same intricate skill of their erstwhile enemy, the Burmese who have plenty of teak for that purpose. But all the same they do produce some beautiful wood carvings in Siam even in modern times, which find

appreciation even in the eyes of critical Westerners. The lacquer work displays the high technical skill of the Siamese craftsmen but they will soon lose their deftness if the buying public patronize more and more the imported goods of the same description. Some of the old lacquer work is remarkable for its beauty and probably this art the Siamese learned first from the Chinese.

Silver wares and gold ornaments there are in Siam of various types and of innumerable designs. These crafts were mostly inspired by the Hinduized monarchs of Java who loved to produce lasting objects in precious metal. Hence antique utensils and fancy articles which once were heaped on images for adoration and which used to excite the cupidity of Siam's neighbours are still discovered among the relics of Ayodhya and elsewhere. At present the old designs are repeated but with new variations to capture the imagination of the fair sex. But even in this domain the religious background is not totally disregarded. All embossed figures on silver and gold, work some divine being either from the Hindu or from the Buddhist scriptural legends. Often the pious buy them because it is an act of merit to buy a religious token such as effigy of Amitabha and Avalokitesvara. Metaphorical incidents like a god of lightning in hot pursuit of a nymph or fabulous creatures like demons &c are not lacking from the gold or silver-smith's work, who still strive to maintain the same high level as their forefather once reached under the guidance of the Dakshinapatha artists.

elves the stock of superlatives at our command. Similarly, the giant Buddhamurti at Phra Patom of light quartz left us gaping reverently at it. We could not understand how this hard material could be rubbed and carved into five interlocking pieces when the present day heavy machinery was beyond the dream of these people. Have they now totally forgotten the secret craftsmanship of sculpture of this type? We know the Siamese had their first lesson from the Hindus whose temples can still be seen in Sukhodaya Swankaloka section, the next was from those who introduced the two schools of Buddhism in between Aryanized and Mongolised groups of tribes like the Mons, the Khmers, the Laos. The Thais and others modified the primary sources and developed a special technique of theirs, which they took the first opportunity to impose upon the people they subjected.

In sculpture the grey green limestone was found less obdurate than the quartz and similar stones but the red sandstones was at last found to be the most suitable of all materials for chisel work. The Pre-Khmer Ardhanarimurti is really beautiful as some of the finest Vishnu or Buddha images of later and more developed period.

All these have a great significance to our country where intolerance of one another's spiritual ideas has environed the Indians feelings with hatred and rancour born of narrow communalism. Had the Brahmanas hated and attempted to repudiate what the Buddhists evolved as new school of thought and culture Siam at least would not have been able to

boast of her splendid architecture nor could her present monarch reign peacefully over diverse groups of people, some of whom are poles asunder from one another in religion and custom. Could we take this ideal from the people of Siam, we would be only doing ourselves justice.

Indo-China

Hindu China* or Indo-China consists of five provinces, viz (1) Tonkin on the north, (2) Annam in the middle or centre (in ancient times there was a Hindu kingdom on the south of Annam, there is mention of a Hindu king, named Sri Mara, in the Vo-Chanh Inscription of the second century A D, (3) Laos on the west, (4) Kamboja, Kambuja or Cambodia is in the west (from a perusal of the Mahabharata, we learn that Sudakshina, Prince of Kamboja, with his army, joined the Kaurava side in the Kurukshetra War. There is mention of Kamboja in ancient Sanskrit literature), (5) Cochin China is on the south. Of these Cochin China is a French colony, other four provinces are Tributary States. There is a French Resident in each of these four States. On the north of Indo-China is China. On the south and east extends the China sea and on the west are Siam (Thailand) and Shan States of Burma. The area of Indo-China is 2,80,000 square miles and its population is about 2 30 00 000.

*H or Sanskrit क was often changed into Greek as English I in pronunciation, as for instance Hindustan into Indosthan.

sion of all that occurred to them in the past. Until a few years ago, the people often showed a strange apathy to archaeological studies and most of these ruins lay hidden in thick tropical overgrowth. The sites had therefore to be discovered, jungles cleared and proper authorities set up for systematic studies of these ruins which have elicited some valuable information. They were catalogued and placed in Museum erected at the spot.

There were at least nine schools of sculpture and architecture of which the main springs of inspiration were the Aryans and the Mongols. All the old states, Sukhodaya, Swankaloka, Lopburi (Lapuri), Suphanburi, Rathburi and a host of others believed in creating something which would surpass the existing or recently destroyed buildings and figures. Thus if a foreign or internecine war devastated one capital, the people as soon as they settled down to a more normal condition, would start rebuilding. The new capital would soon be crowded with pagodas, vias, palaces which would be undertaken with a view to reproduce not only the old glory but improve elaborately upon them. This artistic impulse has been thoroughly manifest in the present metropolis which replaced Ayodhya as capital in 1765 A.D. Within a century and a half, the city of Bangkok has grown up to be one of the most beautiful cities of the East. Its canalised water ways, its river market and boat population are just as attractive to strangers as its beautiful temple of the Emerald Buddha, its Wat Rajabopit and its Prang. To recapitulate what abler

authorities than ourselves have already brilliantly dealt with would be in our opinion worse than useless, but to give our readers an idea of how the various temples and pieces of sculpture we saw ourselves impressed us would be interesting

The huge spire ending in a Trisula like spike that can be seen from afar is the topmost part of the Vat Arun. The single column which has at its expanded base similar spires is of the eastern style of architecture, which often surmounted the Brahmana Mandirs of the old. But at the base among the tiers that are ever increasing in dimensions, there is a statue in one of the most dignified poses, welcoming the poor, the sick and the sorrowful within its blissful walls. Like New York skyscrapers the size of the main building extends all round as we near the ground. The starting roofs, gable fronts and carved terraces are too enormous for our conception. The men who were responsible for these wonderful creations must have had unlimited energy at their disposal and we can only imagine how patient they must have been to have executed all those Buddhamurtis that we found in one of the corridors of prayer temple. How natural they looked. The exactness of each figure was really amazing and one would be reminded of the Svayamvari ceremony of Damayanti when all her heavenly suitors bore the same appearance as that of her earthly lover Nala. If we simply describe the Temple of Emerald Buddha (a replica of which was probably taken to Ava by Burmese) as something extraordinarily gorgeous we shall simply say what

selves the stock of superlatives at our command. Similarly, the giant Buddhamurti at Phra Pratom of light quartz left us gaping reverently at it. We could not understand how this hard material could be rubbed and carved into five interlocking pieces when the present day heavy machinery was beyond the dream of these people. Have they now totally forgotten the secret craftsmanship of sculpture of this type? We know the Siamese had their first lesson from the Hindus whose temples can still be seen in Sukhodaya Swankaloka section, the next was from those who introduced the two schools of Buddhism, in between Aryanized and Mongolised groups of tribes like the Mons, the Khmers, the Laos. The Thais and others modified the primary sources and developed a special technique of theirs, which they took the first opportunity to impose upon the people they subjected.

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Probably towards the middle of the second century B C the Annamese came from Southern China and settled down in Tonkin, near the mouth of the Red river. Their language, manners, customs and religion are like those of the Chinese. In the opinion of historians the Cambodians are the descendants of the Khmer race, living on the valley of the Mekong river. Their appearance, manners and customs are similar to those of the Siamese. The Hindus established their colony in Indo-China two thousand years ago. It contains rich ores of lead, wolfram, tin, graphite, phosphate, gold, silver and of other precious stones. The kingdom of Annam consists of North Annam and Tonkin. The Chinese conquered the country and ruled over it for twelve hundred years from 268 B C to 939 A D. Annam regained its independence in 938 A D and conquered Champā in 1471 A D. The ancient kingdom of Kamboja extended from the mouth of the river Mekong up to Tenasserim on the Bay of Bengal and to Southern Annam (Champā). According to the opinion of historians, the Hindus first established their colony outside India in Funan. From inscriptions and ancient Chinese annals we learn that an Indian Brahmin, named Kaundinya first established a Hindu colony in Funan in the first century A D. European scholars are of the opinion that the Hindu Royal Dynasty of Funan was descended from an Indian Brahmin named Kaundinya. He married Princess Soma, daughter of the Naga King. At that time Kamboja was included within Funan for this Kaundinya was the first Hindu King

of Funan as well as of Kamboja. In the second century A D the kings of Funan adopted the title of "Varman". In the third century A D Fan Chan, King of Funan, sent a royal envoy to India. It was about the year 240 A D five years after the aforesaid event, Fan Seum King of Funan received a royal envoy from India and another from the Chinese Emperor. Towards the middle of the fourth century A D Chandana King of Funan, sent an envoy to the Chinese court.

There exists a written record of the arrival of another Kaundinya in Funan some time towards the end of the fifth century A D. This second Kaundinya was the religious and social reformer of Kamboja. Some time towards the latter half of the fifth century A D the king of Funan sent a Santyasin named Sakya Nagasena to the Chinese Emperor. During this time the divinity and glory of the Parvatipati Siva spread in Funan. Nagasena preached the divinity of Siva before the Emperor of China. About the origin of the name of 'Kamboja' French scholars maintain that Maharshi Kambu was the founder of the Kamboja kingdom. The kings of the royal dynasty of Kamboja are known to be the descendants of Maharshi Kambu and a celestial nymph named Mira. Towards the first half of the sixth century A D Kamboja revolted against Funan and threw off its yoke. Thus an independent Hindu kingdom was established in Kamboja. We learn the following from an inscription of 638 A D.

"Having received a Shula (spear) from the

foremost of the Brahm̃ns, Ashwathwama, son of Drona, the chief of the Brahm̃ns, Kaundinya, installed that Shula in this place (Bhavapura) The daughter of the Naga King grew anxious and that daughter of the Naga King named Soma is known to be the first Governess of our dynasty on earth She lived an emotional and devotional life in the human world, and Kaundinya, the foremost of the Brahm̃ns, married her for the performance of (domestic duties) the religious rites of a householder Divine will for the fulfilment of future events is beyond the comprehension of the mind

In 166 A D the envoy of the Roman Emperor, Marcus Aurelius landed in Tonkin In the second century A D the Greek geographer Ptolemy wrote a geographical account of Indo-China Arabian and Persian travellers had written elaborate accounts of Indo-China in the eleventh century A D In the thirteenth century A D Marco Polo recorded an account of Tonkin and Champa The Portuguese navigator Vasco-da Gama first brought about a contact with Europe and South Eastern Asia Vasco-da Gama landed on the Cape of Good Hope in South Africa on the 12th of November 1497 and arrived at Calicut in India in May 1498 A D In August 1511 A D he conquered Malacca and arrived in Canton in 1514 A D After the conquest of Malacca, Portuguese envoys came to the court of Siam Since then Christian missionaries entered in to Indo-China and from 1550 A D Christian preachers began to preach Christianity in Kamboja

First of all, the head of the Christian Church in Malacca came to Indo-China. Father Diago Adurate arrived in Cochin China between 1593 and 1596. In 1626 A. D. Father Balduino of Italy and Father Alexander de-Rhodes of France came to Tonkin. At that time an institution named Societe Des Missons Etrangères was founded in Paris and its members visited Indo-China and China. In 1641 A. D. a Dutch envoy arrived at the capital of Laos Kingdom, Vieng Chan. King Louis XIV of France sent an ambassador to Ayodhya, the then capital of Siam, to its king, Phra Narai, between 1685 and 1687 A. D. From this time commerce between Indo-China and Europe began to spread.

In 1887 a French Governor General was appointed for Indo-China and Cochin China was turned into a French colony and along with this Kamboja, Annam and Tonkin were reduced to tributary states. In 1893 Laos was annexed to Indo-China. On the 31st of July 1898 Indo-China was brought under French domination.

On the morning of the 23rd of March 1935 I left Bangkok, the capital of Siam at 7.30 by train and at 4 P. M. reached Aranya Pradesha that constitutes the frontier of Siam and Kamboja. Siemreap is one hundred miles from the aforesaid Aranya Pradesha and its fare in motor bus is six piastres. The bus, I travelled by, stopped near an Annamese hotel at about 8 P. M. at night. A boy of this hotel by clapping his palms gesticulatingly, indicated "come, if you want to lie down." The boy took down my

bedding and trunk from the bus and proceeded to wards the hotel and I followed him in silence

When the proprietor of the hotel appeared I asked him in English, "Does any Indian live here ? Thereupon the hotel keeper said something to the boy which was quite unintelligible to me except the word Andu (Hindu or Indian) The boy then went out and called in an Indian gentleman to the hotel This gentleman acts here as a guide I told him, "I have come from distant India to see the ancient Hindu temples of Kamboja but I have not got any money with me because it is my practice not to take from anybody anything more than the actual fare from one place to another The Parvatipati Siva has been graciously pleased to enable me to observe this vow up till now'

The gentleman replied 'Don't you worry yourself about that I shall tell the hotel keeper and he won't charge you anything

The gentleman then went away The hotel keeper unlocked a room for me I kept my luggage there and went for a bath After my bath on returning to my room I found upon the table a cocoanut fruit painted with red colour I thought that it was a custom to keep a cocoanut in the room when a guest arrived at the hotel While thus surmising this and that about the cocoanut I was quite inadvertently examining it with my hands At those movements of my hands half of the cocoanut shell opened apart, and to my delightful surprise I found a small little containing hot tea. Here the cocoanut shell is

used as a thermoflask. I retired to my bed after taking the tea.

On the following morning as I was strolling in front of the hotel, a gentleman came out from an opposite tea shop on seeing me. He was a resident of Pondicherry. He asked me in broken English, whence I had come, why I had come and similar other questions. And I replied to his queries as far as it was possible. After hearing my answers, the gentleman said, "Sir, I will eat you in the morning." Later on after taking my bath I went to that gentleman's house and took my morning meal there. After the meal was over I asked him, "Can you arrange for my seeing the ancient Hindu temples of this place?" He answered, "Certainly. I shall engage for you a cycle-rickshaw, that rickshaw puller will show you all the temples and I shall pay the fare."

Siemreap is a small village, standing on the river of the same name. Here are two or three indigenous and a European hotel. On the other side of the river there stand Kambojan hamlets consisting of wooden houses. The people of those villages are mostly agriculturists.

On the morning I proceeded from Siemreap in a cycle-rickshaw to see the chief architectural glory of Kamboja, Angkor Vat, the famous temple of Vishnu, lying at a distance of 13 kilometres from the place.

Parama Vishnuloka Suryavarman II, a great devotee of Vishnu, built Angkor Vat in the twelfth century A.D. Angkor Vat is perhaps the biggest temple in the world, at least it is one of the biggest

shrines. On the first storey of the temple various incidents and events described in the Ramayana, Mahabharata, Harivamsa and other Sanskrit puranas have been wonderfully engraved on the stone-walls. The second storey contains Pustakasrama (libraries) and on the third storey stands the shrine of Vishnu, represented with six arms. Angkor Vat consists of three storeys. Even after seeing this vast temple for four consecutive days my impression was that I had seen very little of this huge shrine.

The ancient capital of Kamboja is Angkor Thom or Yashodharapura. Paramasivaloka Yashovarman, a great devotee of Siva, built Angkor Thom in the ninth century A. D. A very big and a very high temple called Bayon, stands in the centre of the capital. King Jayavarman VII built this temple. Scenes of the political and social life of the Kambojans of the tenth century A. D. are engraven on the stone walls of the Bayon. The temple of Prakhan was built in the eleventh century. Various incidents of the Ramayana and Srikrishna's life are chiselled on its walls.

For several days I observed the ruins of the ancient temples round about Angkor Vat. Each day I started in the morning, and came back to Siemreap in the evening. There is a shop in front of Angkor Vat, where plantains and green cocoanuts are sold. In the morning I fed upon those fruits and at night I took my meal in the house of the Pondicherry gentleman.

After leaving Siemreap in a bus at 6 A. M. in

the morning I reached Phnom-penh, at a distance of about two hundred miles, at 4 P M in the afternoon. From the bus, I got upon a rickshaw and said, "Tiem Bombai , i e the shop of a Bombay merchant. The rickshaw puller took me to the Gadi of a Chetti. The Chettis deal in money lending business all over Kamboja.

Phnom penh is the present capital of Cambodia. It stands on the site named Chaturmukha on the bank of the Mekong river. This new capital was built in 1372 A D. The seat of the Government again returned to Angkor Thom, but it was again removed to Phnom penh in 1434 A D and since then it has been the capital of Kamboja.

Ancient inscriptions of Kamboja statues of stone and oil paintings have been preserved in the museum of Phnom penh. The following incidents of the Ramayana are painted (fresco) on the walls of Vat prah leo. Genealogy of the solar dynasty, Rama Avatar (incarnation) and the events of His boy hood, breaking of the Haradhanu (bow of Hara or Siva), marriage with Sita, fourteen years exile on His father's wishes, His life in the Dandaka Forest, abduction of Sita by Ravana, arrival of Rama in the Kapi kingdom (kingdom of the apes) and His friendship with Sugriva, King of the Kapis, His arrival near the Island of Lanka (Ceylon), siege of the aforesaid island, rescue of Sita, His return with Sita to Ayodhya and the events of the rest of His life till His departure to heaven.

From Phnom penh I came to Saigon in a bus
 Saigon is the capital of Cochinchina It was
 occupied by the French on the 17th February 1859
 A D

Champa

It was on the 30th August 1936 that I had
 entrained at the Saigon Station at 6 A M in the
 morning The railway train reached Phan rang at
 about 3 P M in the afternoon On the way one could
 see from a distance the ruins of some ancient temples
 on the hills in Phan ri and Phan thiet Phan rang is
 two hundred miles away from Saigon

I was the only Indian among my fellow passengers
 who were all Annamese As I was walking out of the
 station at Phan rang (Sanskrit Panduranga) I was
 accosted with great courtesy by Mr Makhmat Khan
 a Pathan gentleman He wanted to learn where I had
 come from When I told him that I had come from
 Saigon to see the temples he was overjoyed and most
 cordially invited me to put up at his place Together
 we reached his house This gentleman worked in the
 railway I put up my belongings in his house and
 started to look on the temples—which could be seen
 at some distance from the station

In far off days Phan rang was a big port of
 Champa It was called Panduranga About half a
 mile off from the station was a hill on which stood
 these very ancient temples Two of these were smaller
 in size and had no images in them The temples

were called "Po-Klang Rai" which seems to be a debased transliteration of the Sanskrit word, Sri Lingaraja. The temples were in ruins. The Chams have erected a new guest house near the temples. These Chams, as the people of Champā are called, come from near by villages to offer their worship in these shrines. The main temple is of Lingaraja Siva. A fine image of Siva is placed on the arch over the main gate. It should be noted here that the sculpture of Java and Cambodia have certain peculiar features which work out modification which the original has undergone in the hands of local artists and sculptors. The image of Siva has six hands. The topmost two hands hold the thunder and the lotus, the middle ones hold the axe and the pot. It is difficult to find out what the lowest two hands hold. As one enters the temple, one finds the image of Nandi. In front of this image is to be seen the Mukhalinga and three elephants curved in stone. It is surmised that the King Javavarman III had this temple built in 1300 A D. A few images are found on the outer walls of the temples. The Chams still chant some mantras at the time of worship. One can easily detect a debased form of Sanskrit to be the language of the mantras. As for example—ॐ परमेश्वर परमेश्वराय नमो नमो परमेश्वरस्य सुखाय नमो । शिवाय नमो । ॐ ॐ शिवस्य सुखं शिवं शिवाय नमो नमो ॥

Four inscriptions carved on stone have been found in these temples.

The next morning we went out to see the town. The town was small and tidy. We came to a shop

owned by a Madrased gentleman. He showed great joy at seeing us and invited us to dine at his place. After dinner we went to see the village of the Chams. At about a mile from the station one comes to a Muhammadan Cham village. The people there are very poor. One scarcely finds any difference in dress or in language between the Hindu and the Mohammedans. From this place we went to the Hindu Cham village about a mile away. We entered one of the houses. The master of the house took us into a room inside the house. When told that we were Indians on a visit to his country, he asked us if we had seen the temples and if we could read the inscriptions on them. On being told that we could not read them, he very kindly obliged us by repeating the mantras. Unfortunately for me, I could not understand any word beyond 'Om and Swaha' (ॐ and स्वाहा) used in the whole recitation. The total number of Chams in Annam is about 30,000 of whom the Hindus are 20,000 and the Muslims 10,000.

Traces of the influence of Sanskrit on the language of the Chams can still be detected in their every-day speech. I would like to refer to Dr. P. C. Bagchi's book "Bharat and Indo-China," Pp. 77-78 in which he has pointed out the debt of Cham vocabulary to Sanskrit. A few examples are given below in the names of directions—पूर्व—पूर्व, दक्ष—दक्षिण, उत्तर—उत्तर, अग्नि—अग्नि, नैऋत—नैऋत, वायु—वायु, एषण्—ईशान । And again in the names of the days—सोम—सोम, एकर—(आदित्य) मङ्गलः, बुध—बुध, जिय—जीव (इच्छति), सुक्र—शुक्र, अय्यर—(मनेयर) शनि, आदित्य—(रवि) सूर्य, आदित्—आदित्य ; सहर—नोकर (नगर), मन्दिर—मोधिर, राजा—राय, मन्त्री—मोवि ।

We returned from the villages and in the morning following started at about 8 A. M. for Nah trang, hundred miles from Phan rang. At about 11 A. M., we came to Nah trang. Here I came across a Madrassé gentleman. I told him, "Will you kindly tell me where I can lodge? I have come to see the temple in Po-nagar." The gentleman replied, "I am a Frenchman and I do not know English". Very much surprised, I asked him, "Are you not an Indian?" He said with some emphasis, "No". I again put him a question "To which country do you belong?" He replied, "Mahey Do you know where Mahey is?" I rejoined, "Oh Yes! Mahey is in North America". The gentleman stared hard at me for some time and then left the place. Just then a young Frenchman drew near. I put it to him, "Can you just help me a little? I will be so grateful." He assented gladly saying, "What can I do for you?" I pointed out to him that I had come to see the temples of the place but did not know the tongue the people use, and prayed to him to direct me to some hotel. He at once hired a rickshaw for me. It took only ten cents to reach the hotel. There I was given a room in which I locked my things. I was in a nice fix not knowing how to make myself understood to people whose language to me, like mine to them, was jargon. On looking at the street I saw a high French Military Officer passing by in a motor car. I raised my hand to stop the car. When it stopped I told the officer of my difficulty and requested him to arrange for me so that I might go and see the

temples. He every courteously hired a rickshaw for me and directed the puller to take me to the temple and back again to the hotel. For this I had to pay 40 cents. The daily charges at the hotel were 50 cents.

Nah-trang is a beautiful city. The river skirts it in the north before running into the bay. On the other bank of the river the hills rise high. On them are to be found the ruins of ancient Kauthara (कोठार). The inhabitants are Annamese—the villages are few and scarce. The rickshaw jingled along crossing a bridge or two in its course. The scene all around is charming—particularly near the bridge where the river broadens out into the sea. The river slopes are covered with forests—the hills rear their heads through the foliage. Steps on the hills lead one upwards till one reaches a huge quadrangle. On this level spot are to be found the six temples. Two of these are in complete ruins. A very small temple confronts one as the steps end. There is a phallic image of Siva inside this. Another temple is larger. This one has a phallic image of Siva with two stone elephants, one on each side of it. The oldest of the temples was sacred to Kauthara Devi or Bhagavati. The image is sculptured in stone. The Annamese have covered the image of Bhagavati with an image of Buddha. Behind the main temple is a small temple containing "Gouri-Pith". In front of the main temple, a little below the level there are sixteen columns. Of these eight have broken down—the rest are yet intact.

The temple commands the view of the city of

Nah thrang and its surroundings The China Sea stretches in front lending an entrancing effect on the whole scene

The oldest inscription probably dating back to the second century of the Christian era was discovered in Vo-chanh a place close by Champa It runs "श्रीमत् राजकुमारः (विभूषण) न श्री (क) न (स्वपते) कल नन्दनेन । The largest number of inscriptions have been discovered in the city of Po-nagara

These inscriptions are dated between the eighth and the thirteenth centuries They are evidences to the fact that the ancient city of Po nagara was the capital of Kauthara

After seeing the temples I came back to Nah trang I went to the local market It was like those in our land Various kinds of vegetables and salads fish and meat cocoanuts green and ripe and fruits like custard plantain and papya were to be found in plenty As in Siam Cambodia and Java the Annamese of Nah trang relish various kinds of sweets prepared from rice ground to powder Their use probably spread from South India to Champa

By signs and voice I at last succeeded in making the proprietor of the hotel understand that I wanted him to arrange for my going to Quinhon He queried with pantomimic gestures whether I would go by railway or motor bus Motor bus was decided upon and early at 6 A M next morning I boarded the bus for Tuy Hoa Here I had to change the bus Here again there is a temple on a hill It is half in ruins and has

no image inside. It is noteworthy that all the temples of Champa were erected on hills or elevated spots

At 12-30 p. m. the bus started and it reached Quinhon at 4 p. m. in the afternoon. I boarded a rickshaw and hawled out 'Tiern Bombay'—which means the shop of a Bombay man. The rickshaw-puller took me to the shop of a Sindhi gentleman. The Sindhis all over Annam deal in articles of fashion and luxury. All Indians are welcome to their houses. These gentlemen arrange for the messing of the guests.

Here again I saw a pair of dilapidated temples without any images in them. Pieces of stones were strewn all around. The spires had broken down.

The road leading from Nah trang to Quinhon is charming. It passes through well tilled corn fields and then curves round the beach of the sea. From Quinhon, I reached Tourane travelling by train from 1 p. m. till 9 p. m. in the night. Here I took up my quarters at the shop of S. Kuppaswami. As one travels by train towards Quinhon, one can see from the railway compartment a group of four or five temples in Van Sonh. About 20 kilometers from Quinhon stands the ancient temple of Vijaya very near to the Binh Dinh Station.

Champa formerly comprised four provinces—Kauthara, Vijaya, Panduranga and Amaravati, all ruled by one king. Khan Hoa is the modern name of Kauthara. Its capital stood near Nah trang. Vijaya is the Binh-Dinh of these days. It had its port at Srivimaya. Amaravati now bears the name of Quang

nam, formerly having its capital Indrapura Simhapura, another port of olden days, possesses extensive ruins of Indrapura. Now it can be identified with Dong Duang near Quang Nam. Simhapura is near Tourane Port. Palduranga was for sometime the capital of Champa.

Next morning I went to visit the Tourane Museum. Here can be seen the photographs of all the temples of Champa, original and facsimile casts and copies of all the gods, goddesses, animals have been preserved—as for example, the images of Siva, the phallic image, the door-keeper, Tara, Uma, Garuda, Lokeswara, Rishi, Lakshmi, Saraswati Viswakarma, Brahma Vishnu, Skanda, Makara Surya, Apsara (divine nymphs), dancing maidens, elephant Rahu, bull lion snake, Buddha Sita and various other objects like decorated seats etc. The twenty-four handed Siva riding on a black bull the four handed Siva, the origin of Brahma from the naval of Vishnu, Lakshmi with her four hands resting upon 13 serpents, the dance of Siva of sixteen hands, sixteen Sivalingas (the phallic image) exhibited on a slab of stone four Sivalingas in a Gouri Pith. Besides these there are many inscriptions carved on stone pillars. The images are all made of stone.

We entrained at 1.30 P. M. at Tourane and reached Hue at 6 P. M. in the evening. This is the capital of Annam. Annam is a tributary kingdom to France. The city stands by a river. The strand is laid out with gardens which contain a menagerie and fine seats for visitors. The middle of the road is turfed with

grass, the street running on both sides. These roads are called boulevards. A bridge has to be crossed to enter the city. On the left hand side of the bridge there is a small garden while the market is held on the right. A short way from the bridge the street leading to the palace begins towards the left. Little ahead begins the moat and surrounding ramparts the circumference of which is six miles and a quarter. The old town is situated within the walls. The royal palaces, state offices, the cemeteries of Annamite Emperors, the Court of Justice and Khai Dinh Museum are to be seen in the old city.

In this museum are preserved wooden boxes of various designs, oil paintings, various articles of common use among Annamese in their worship, generally made of China clay, stone and brass. In 1928 last the Cham Department has been opened in this museum. Various specimens of sculpture relating to Champa have been brought over here from Tra leo.

The Annamese are a very neat and tidy people, industrious and having a taste for fashion and art. They are more akin to the Chinese in their dress and manners. The men wear turbans, the womenfolk do their hairs up to that they look like turbans too. The women take betels. They are sociable and communicative. Ignorance of the language of a foreigner does not deter them from trying to converse with him. When they begin a talk, three or four of them would begin at once and would not stop till answered. I could not follow their tongue and often

bawled out 'Anglaise—no—Française' They used to be very crest-fallen on hearing this

One day I had entered an Annamese village I was accosted by three or four of the boys As I could not make out their language I kept silent The number of boys now began to swell They then began to pull my clothes from all sides Not content with this, many of them began to pelt stones at me Never before had I fallen in such a plight anywhere in Greater India like this

The Lin mu Pagoda was about four kilometres away from Hue One goes there along the bank of the river The place was enchanting Huge images of Buddha can be found in this pagoda Each of these images has a trident on the head and bears a particular name

As my tour in Champā came to a close I started towards Tonkin

Sumatra

Little is known about the original inhabitants of the Netherland Indian archipelago, but it is generally assumed that they were of the Papuan or Negrito race and not yet out of the neolithic age This race has been entirely replaced by the Malays who penetrated Sumatra and the other islands of the archipelago west of Wallace's Line coming from South China by way of Farther India and Malaya These folk were from the very beginning a race of fearless seamen, acquainted with the use of iron and well advanced in agriculture,

especially the cultivation of rice. The natives now inhabiting these islands are usually known as the Polynesian-Malayan race

About the beginning of the Christian era the Netherland Indian archipelago, and especially Sumatra, forming as it does one side of the Straits of Malacca, the trade-route par excellence between the peninsula of India and China, was much frequented by Hindu merchants. Many of these established themselves permanently in this island and exerted a deep and lasting effect on the culture of the native inhabitants. In ancient documents it is reported that somewhere about 500 years after Christ there was already a Hindu kingdom established in Sumatra, and all indications point to its having been set up not by conquest but rather in a friendly manner by the interpenetration of the Hindus amongst the original inhabitants. In Java Hindu kingdoms were also established, and it is remarkable that from the very beginning Sumatra became a centre of Buddhistic culture whereas East Java and Bali were centres of Brahmanism. Since Sumatra lay on the busy trade-route, the kingdoms set up there reached a high grade of prosperity before their neighbours. Chinese records from the seventh century after Christ mention the kingdom of Tulang Bawang in what is now the North Lampongs and Malayu in the present Jambi as being important trade centres. These lands were later invaded and about 700 A.D. appear to be entirely in the hands of the kingdom of Srivijaya ruled by the dynasty of the

Shailendras, of which the capital was in the neighbourhood of the present day Palembang. This kingdom sent its ships to China and India and was centre of Buddhist culture and science. Banka was under its sway and it founded a Buddhist colony in Malacca, even Middle Java was under its domination from about 700 to 800 A.D. ruled by Princes of the House of the Shailendras with the result that there too Buddhism (of the Mahayan type) flourished and great Buddhist religious monuments were built of which the Borobudur and Chandī Mendoot are the best known to the world at large.

It is strange that in the site of the original kingdom near Palembang so few buildings have survived. They are only one small fragment (of a five storied Buddhist stupa) at Muara Takus in the Padang Highlands and a few isolated statues here and there in the hinterland of Padang, Palembang, Benkulen and Jambi to be seen to day and none of them in any way comparable to the great temples of Java.

During the next century the Shailendras for some unknown reason withdrew from Java but their kingdom remained for the next few centuries far the most powerful state in the archipelago. After that other states outside Sumatra began to win their independence and in the 13th century Srivijaya was only a small place of local importance that came in the fourteenth century under the sway of the powerful Javanese kingdom of Majapahit while the rest of Sumatra was divided up into small and insignificant

states This weakening of the various Hindu states not only in Sumatra but later also in Java must be attributed to the coming and spread of Islam This first implanted itself in Acheen and spread thence to East Sumatra where Muslim traders settled all over the country Marco Polo, who spent some time in North Sumatra on his way home from China in 1292, relates that the important trading centre of Perlak was already at that time Muhammadan After North Sumatra, Malacca was the most important centre of Muhammadanism, and it is thence by way of Palembang and Java that the whole archipelago with the exception of Bali, which has always remained a stronghold of Hinduism and where the Muhammadan is merely tolerated, was won to Islam The new Islamic kingdoms now took the place formerly held by the state of Srivijaya From Acheen and North Sumatra and from Palembang in the east, Islam quickly spread itself out over the coastal regions of Sumatra and penetrated into a part of the interior, but the Batak like the Balinese never succumbed to this teaching

When the Portuguese in 1511 under Albuquerque first landed in Acheen they found there a kingdom that was already powerful and that embraced during the course of the following century more and more of the east and west coasts of Sumatra They obtained permission to build a fort but soon afterwards, in 1524 they were again driven out They had more success in 1511 in Malacca which was also the headquarters of a powerful Malay state Here they drove

out the Prince and founded a fortified post where they maintained themselves for 130 years. The Prince who was driven out settled in Johore which became the capital of a mighty Malay Kingdom that retained its importance for several centuries and in the course of the following years spread its influence wider and wider over the Malay Peninsula and the Riouw and Lingga archipelagoes and also over a large part of the east coast of Sumatra, as far north, in fact as the boundaries of Acheen. The middle and western parts of Sumatra were principally under the influence of the Princes of the Minangkabau, whose kingdom, originally also Hinduistic, had already become completely Islamised. The northern hinterland was inhabited by the wild and heathen tribes of the Bataks, while southern Sumatra now also fallen under the mantle of Muhammad, always remained more or less in the hands of one or other of the Javanese Kingdoms.

In broad outline this was the state of affairs in Sumatra when the Hollanders first came in contact with that country through the arrival of the Brothers Houtman in Acheen on June 21st, 1599. At first the influence of the Portuguese was sufficient to make their reception hostile but relations very quickly improved and as early as 1600 permission had been obtained to erect a "Factory" or trading post.

Sumatra played no important part in the policies or politics of the archipelago during the period of rule of the Netherland United East India Company, which was founded in 1602 through the fusion of the many

small companies that had been formed for trade with the East during the preceding couple of years, and which held sway here till 1800. In matters of trade the Company also made but little profit out of Sumatra. The inhabitants and their Princes preferred to do their own trading with the products that the country yielded in such rich abundance and the Company was never able to enforce its trade monopoly there. All that took place was a more or less friendly intercourse between the Company and the various states and tribes.

In the beginning the position of the Hollanders in Sumatra was largely dominated by their reception in Acheen. They tried to obtain permission to establish a colony in that country, but were only allowed to erect a trading centre or Factory. This was, however, for the time being, enough for the Company, since it placed the pepper trade in its hands, and it was thought to be a good policy to remain on friendly terms with Acheen to offset the influence of the Portuguese colony in Malacca. Little by little more trade was done with the west coast where there was also pepper to be bought, as a result of which Acheen became of less importance, the more so when Malacca was captured by the Company in 1641. In those days Acheen began to make a show of its strength. At the same time it became more and more easy for the Company to obtain a firmer hold over Sumatra's West Coast where a factory was established at Padang in 1659. In the course of the next few years several

other factories were also opened in this district. There followed a period of consolidation and expansion which also embraced the Padang Highlands and agreements were made with the Prince of the Minangkabaus, after which, in 1667, a Resident was posted at Padang with the title of "Commandant" of Sumatra's West Coast. Netherland authority was spread out over the whole west coast from Singkel in the north to Benkulen in the south, and this state of affairs was maintained until 1795 when the English, who had established themselves in Benkulen in 1684, temporarily took over this authority. In the mean time, in 1663, the United Netherland East India Company had closed its factory in Acheen and broken off relations with that land which were not resumed until well into the nineteenth century.

In the Lampongs, which formed part of the territory of Bantam, the Company's power was never of any importance and it was not till the time of Daendels in 1808 that this region was brought under the direct authority of the Netherlands.

Very shortly after the foundation of the Company commercial relationships were entered into with the rich Palembang and Jambi, but here, too, the English were close on the heels of the Netherlanders, until in 1659 Palembang was seized and a strong fort built on the banks of the Musi. In 1722 when tin was discovered in Banka the tin monopoly was included in the contract.

Advantage was taken of the comparatively friendly

relationships with the Sultanate of Johor to acquire preferential commercial rights in the district now known as Sumatra's East Coast, which was claimed by Johor. However, with the exception of the tin trade in Siak these rights were of little significance, but the various princes in that region acknowledged the supremacy of the United Netherland East India Company, even if only nominally.

In 1795 the French invaded the Netherlands with the result that the "Stadhouder" of Holland (Lord Lieutenant of the Country) took refuge in England and decided to place the Netherland possessions in the East Indian archipelago and its neighbourhood in the hands of the British to prevent France from occupying them. The Hollanders then withdrew entirely from Sumatra.

In the meantime the Netherland East India Company had been brought by mismanagement to the verge of bankruptcy and, when an effort to save it failed, was liquidated on January 1, 1800 and all its effects and debts were taken over by the Batavian Republic. Thus dawned an entirely new era for Netherland India, since it was now under the rule of the Netherlands and no longer under that of the East India Company. A few years later the entire archipelago was occupied by the English who ruled there till 1814, for most of the period under the leadership of Sir Thomas Stamford Raffles. In the latter year, very much against the judgment of Raffles who had come to appreciate the true value of the country, the

East Indies were restored to the Hollanders by the Convention of London Raffles was then appointed Governor of Benkulen which remained in British hands Till the second Convention of London, in 1824, the state of affairs in Sumatra was most confused since not only the English but also the Netherlanders turn and turn about tried to negotiate monopolistic trade treaties with the various native rulers and princes to the disadvantage of the rival power This confusion was in principle ended in that year when both Governments agreed international fame Since then Sumatra's East Coast Residency has blossomed out into the most flourishing agricultural centre in Sumatra

With no native state in the whole archipelago has the Netherlands had so much trouble as with Acheen The Achinese carried on a busy slave trade and were notorious pirates In accordance with the Treaty of London the Netherlands was bound to suppress these activities but must not encroach on the independence of Acheen The state of affairs became intolerable when merchantmen of foreign powers had more than once been plundered and more particularly when the opening of the Suez Canal in 1869 changed the route to India and the Far East, and the Straits of Malacca became the most important avenue to the China Sea This led to the Sumatra Treaty of 1871 whereby England agreed no longer to object to the spreading of Netherland influence over the whole of Sumatra and the Netherlands should see to it that the

English in Sumatra enjoyed the same rights and privileges as the Netherlanders. Now at last the hands of the Netherland Government were freed to put an end to all these undesirable and insufferable conditions and when it proved after several years that Acheen would not co-operate to this end, the Government was compelled in 1873 to resort to armed intervention. After it had been thought several times that the district had been subjugated, rebellion broke out anew till about 1900 under General van Heutsz the whole of northern Sumatra was finally brought to a condition of rest and safety.

After the war with Acheen was over it was determined to bring the centre of the island also under Netherland control. In this task the fundamental principle was followed of leaving the people as far as possible under the direct rule of their own chiefs. The native forms of government and even the local officials were maintained wherever it was thought that the existing government was powerful enough to insure actual and active co-operation towards the development of the land and people, but they were brought under the guidance of the central Netherland Indian Government. This relationship was for the most part secured by the so-called "Korte verklaring" (brief declaration) in which the duties that the native self governing princes were bound to perform were set forth in detail and not, as formerly, by political contracts or treaties such as still exist between the Government and the larger states on the east coast of the island. In this way a

total of 127 self-governing princes in Sumatra have signed the "Korte verklaring" so that since Jambi and Korintji were brought under Netherland control in 1907 the extension of the Netherland influence over Sumatra has become a fact and all the conditions necessary for a peaceful and rapid development of the island have been fulfilled. To what extent expectations in this direction have been brought to fruition may be seen by glancing at the economic statistics of the island for recent years.

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Inscriptions from Sumatra

Inscription on the back of the Statue of Amoghapasha.

सुभमस्तु ।

सद्गन्ध सुवर्द्धनात्ममहिमा सोभाम्यवान् सिलवान् ।

शास्त्रज्ञा सुविसुद्धयोगलहरी शोभा प्रवृद्धासते ।

सौन्दर्ये गिरिकन्दरान्वित गजे सन्दोहवाणी प्र....?

आयावैरितिमित्रधिककृत महान् अदित्यवर्गोदयः ॥ (१)

तदनुगुणसमृद्धिः सस्त्रसास्त्रप्रवृद्धिः

जिनसमयगुणाब्धिः कार्यसंरम्भबुद्धिः ।

तनुमदनविसुद्धिः अत्यतासर्वसिद्धिः ।

धनकनकसमाप्तिः देव तूहान् प्रपातिः ॥ (२)

प्रतिष्ठोऽयं सुगातानाम् आचार्यन् धर्मसे (?) करः

नाम्ना गगणगञ्जस्य, मञ्जुश्रीरिव सौहृदि ॥ (३)

प्रतिष्ठोऽयं हितात्वाय सर्वसत्त्वासुकायय

देवैरमोघपाशेशः श्रीमद् अदित्यवर्मणः ॥ (४)

मूल द्वौचरणे पतङ्गचरणे नर्दान्त साके सुगे

भास्यत् कर्कटके दिनैरपितया पूर्णेन्दु योगायते ।

तारैरुत्तर मिद्वियोग घटिकाशारुख्य मूर्त्तस्वरात्
जीर्णैरुदरिता ममाहित नमत्सम्योधमागूर्गांर्त्तिभिः ॥ (५)

विहङ्ग मातङ्ग दिनास मोभिते
कान्तार भौगन्धि मरुद्रमाकुले ।
सुराङ्गना नाग्वित काञ्चनानये
मातङ्गिनः साम्पुटोर्विकागते ॥ (६)

अनुभवधि विगेषोन्माटमन्दोद हाहा
अकिन् दितिसुतानान्देवव्विद्याधरेणः ।
अपि मधुकरगोतैर्नैर्त्तय भोगामितानाम्
अचनति चनतिर्त्तम् सोभ मातङ्गिनोसो ॥ (७)

हाहाहूहूगणेन सम्भ्रमनसत् लाकार्य भूम्यागतः
सौन्दर्ये मसिपूर्णवत् कुसलभे हृत्सोभतान्द्रुते ।
नाम्ना उदयवर्म्मगुप्त सकल घोणीपतिनायकः
सः त्यक्त्वा जिनरूप सम्भ्रमागतो मातङ्गिनीसुन्यहा ॥ (८)

रचण् नः क्षयता वसुन्धरमिदं मातङ्गिनीपात्रय
भवेत् शत्रियवैरिमागचरिता सर्वस्वरांछारक्षत् ।
सचेत् क्षान्तिवला विलासि दमने सम्भ्रान्तकुलोमद
पातिः प्रत्यदलानने प्रकटी तक्रूरैपलाशव्रति ॥ (९)

वज्रप्रकारमध्यस्था प्रतिमायं जिनालयः
श्रीमान् अमोघपाशेशः, हरि उदयसुन्दरः ॥ (१०)
सुरतरुदितपाणिसु सत्यसङ्गीतवाणि
रिपुनृपजितकौर्त्तिः पुष्याधन्वास्त्रमूर्त्तिः ।

मलयपुरहितार्थः सर्वकार्यस्समर्थः
गुणरशिल विभातिः देव तूहान्नपातिः ॥ (११)

उदयपर्वत सोभितरूपतिः
उदयभक्तिनरेश्वर नायकः ।
उदयवैरिवलोन्नतमृद्वति
उदयसुन्दरकोत्ति' महीतले ॥ (१२)

पगररुयु' नं १ (Pagarrojoeng 1)

१। सुभमसु ॥०॥ स्वस्त्यस्तुप्रभु अदयाद्वज्रनृपा आदित्य-
वर्णश्रिया । वं [७] समरी अमरार्थ'

२। पापादादिवुद्धाधिकम् । मैत्रित्व' करुणा सुपेक्ष
मुदितासत्वोप

३। कारागुणा । यत्वंराजसुधर्म' राजकृतवत् लेखेसिवा-
तिष्ठति ॥०॥

४। श्री [] आमराज अधिमुक्तिसदाश्रुति [] नामा-
भिषेकसु तथागत वज्रधिया । अ

५। आन पञ्च पङ्क्ति सुपूर्व [] आन आदित्य-
वर्णनृपते अधिराज राजः ॥०॥ स्वस्ति ।

६। श्रीमत् श्री अ [] यादित्यवर्णप्रतापपराक्रमराजेन्द्र-
मौनिमानिवर्णदेवमहाराजाधि

७। राज । सकल लोकजनप्रिय धर्मराज कुन्तिलक
सरणागत वज्रपञ्जर । एकाद्वीरादु

८। इग्रह [] रिष्ठ परिपालक। सप्ताङ्ग राजसयद।
महुदरणप [] अपुस्तक प्रतिमालया। यं त

९। लमः जीखपद सप्तस्वर्षभूमि। दि पर्वत्कन्।
विहार नानाविध प्रकार। सहताम्बक्-गोपुर कलम्प, र।

१०। नन् पजश महाशब्द। जलन् [] र्व्वत्ज []
भाममियमक्रादिपौर्षमावास्यादिसन् सुखान्ध।

११। ब्राह्मणाचार्योपाध्याय। त्यादकीपद्रव। त्यादमलि
['] सामुन्। त्यादरमुत् रन्तक।

१२। सकल [] प्य मम्प, र्न्। मक्यन् [] ' महिम []
ददिवसा [] टादात्तु। यदत्र पुण्य' वारं यं ह

१३। न्दक् वव्विनाश मामनेन सपापाञं गोहृत्य स
पापाञं मातापितद्रोहि। नपाञं।

१४। स्वामिद्रोहि गुरुद्रोहि तुनुतयां मननुमोदन धर्म
(म) नन् सपुण्याञं यड भूराड [] मृ

१५। त [न] चसदान। सपुण्याञं यड भूरड् मातापित
भक्ति। स्वामिभक्ति। सपुण्याञयड

१६। [गु] रुभक्ति देयभक्ति। सपुण्याञयड भूरड्
मरकायगिन पूर्णमायाप्य। चस्ताराजम।

१७। शुभवसम्यक् सम्युहमार्ग ॥०॥ मत्योपकारकृतपुण्य
सूदानधर्म। जिण, र्ना।

१८।] यजात्रयपुण्यहचमपित्तमपत्तापकिरनेम [] लोक-
मयी। चादि

१८ । तत्रवर्म्नं नृपतेमणिं वर्म्नदेव ॥०॥ सुभमस्तु गते शक्ते ।
वसुर्म्निभूजेस्थल

२० ।] वैशाके पञ्चदशके । सिते बुद्धश्चरत्तरतु ॥०॥ कृत्ति
रियङ् आचार्य्य अ

२१ । सुद्धधर्मध्वज नामधेयस् [] । अभिशेककरुणा-
वज्र ॥०॥

पगररुयुं नं ३

१ । द्वारे रपभूजरूपे । गतौ वर्षाश्च कार्तिके । सुक्लः
पञ्च तिथिस्सोमे । वजेन्द्र [

III

सुरोअसो नं १

(Soeroaso)

१ । सुभमस्तु ॥०॥ भूः कर्णे नव दरशनेसक्रगते जेष्ठे
शशिमङ्गले । सुक्ले षष्ठितिथि नृपोत्त

२ । मगुनैररादित्य वर्म्नं नृपः । चेतन्नः रचिते विगीष
धरणी नाम्ना सुराभाशवान् । पाशा

३ । नो नृप आसनोत्तम सदाखाद्यम्पिवन्नि म्सभा ॥०॥
मुष्यकोटि सहय्याणि ।

४ । तेषांगन्धम् पृथक् पृथक् । आदित्यवर्म्नं भूपान ।
हेमगन्धो मसो भवेत् ॥०॥

Verspriede Geschriften, Vol. VII
(H. Kern)

Pasir Pangang Inscription

- १। महायानिक २। गोलायणट्टितथी
 ३। गौतमयौषाढा (ः)

Gunung Tua Inscription

स्वस्ति शकवर्षासित ८४६ चैत्रमास, तिथि तृतीय सूक्त,
 शुक्रवार, तत्कल जुह पाण्डे सूर्य वर्यत् भटार लोकनाथ
 इमानि कुशलमुलानि सर्व्वसत्त्व साधारणि कृत्वा अनुत्तरायां
 सम्यक सम्बोधौ परिणामं यामि ॥

Kubur Raja Inscription

(१) ॐ मांल विरागर (२) आ हयवर्मा (३) मृतकणक
 (४) मेदिनि नोन्द्र ।०। (५) शूकताया विल (६) व्यकुशल प्रस
 (७) ॥ भ्रु ॥ मैत्रो कर (८) णा सुदीत उ + (९) पेक्षा आ ॥ याचक
 (१०) जण कल्पतरु रूप (११) अदान ॥ प्र ॥ आदि (१२) त्य
 वर्मभूष कुलिष (१३) धरवंश ।०। प्र (१४) तिष्ठ प्रवरतर (१५)
 श्रीलोकेश्वर (१६) देव ॥ मै

OUDHEIDKUNDIG VERSLAG

1912

Lijst der Adklatschen

UIT DE

Padangsche Bovenlanden

 Nummer 	 Inscriptie
54,59 352	Pagarroejoeng 1, Inv Padangsche Bovenlanden 23
19	Pagarroejoeng 2, Inv 24
22,73,152	Pagarroejoeng 3, Inv 27
68,70 82	Pagarroejoeng 4, Inv 29
67,74 165	Pagarroejoeng 5, Inv 32
37,132,157	Pagarroejoeng 6 Inv 28
62 85,133	Pagarroejoeng 7, Inv 30
58,72	Pagarroejoeng 8, Inv 33
60 61,83	Pagarroejoeng 9, Inv 34, voorkant
53,69	zelfde achterkant
75,158	Pagarroejoeng 10, Inv 35
50,166	Soeroaso 1, Inv 40
48 147,148,170	Soeroaso 2, Inv 41, voorkant
18,144	zelfde, achterkant
31	Parrangan, Inv 17
47	Ponggongan, Inv 36
51	Batoe Bapahat, Inv 39 links
52	Batoe Bapahat Inv 39 rechts
21,134 173	Koeboer Radjo 1, Inv 20
30,141,174	Koeboer Radjo 2 Inv 21
175	Koeboer Radjo 3 Inv 21
176	Koeboer Radjo 4 Inv 21
34 91	Oembilin, Inv 42 voorkant
36 112	zelfde zijkant

"BORNEO"

Men and Manners

The original inhabitants of Borneo, known as the Dyaks, offer an interesting study to the students of anthropology regarding both their origin and customs and habits. It is evident that the Dyaks belong to the Malayo-Polynesian race and bear close affinity with Bataks of Sumatra and with several primitive peoples of French Indo-China such as Djareis, Bahnars, Chams and others. They are, however, taller and more handsome than the Javanese and the Malays. Their bodies are well built and their features are fairly regular, interrupted by the flatness of the nose and the prominence of lips. It is said that the Dyaks have displaced the original inhabitants of the island by driving them into the depthmost interior of the forest. A very small number of those aborigines in the central forests are still to be found. They are black skinned and of stunted growth, and armed only with the bow and the blowpipe. These wretched savages are however, fast disappearing like primitive peoples of the world.

The Dyaks themselves can be divided into two distinct classes —The Dyaks of the coast and the Dyaks of the interior. The Dyaks are generally hospitable and honest. Their whole nature is characterised by an intense love of liberty. There are, however, shady sides of their character. They are idle, fond of leading a nomadic life and indifferent to

truth They are even at times quarrelsome and hasty The river side Dyaks are less pure for the admixture of Malay and other foreign blood, but they are more civilised, and their civilisation is of Malay character for they imitate the Malays in their customs and manners They are more capable and intelligent than other Dyaks and of greater energetic application They have even a touch of duplicity in their character, the result of their long contact with foreigners They were once the subjects of the Indo Javanese Empire, this is evident from the ruins of their ancient temples and also from the names of their towns and rivers The river side Dyaks from a very long time have close intercourse with the Arabs and the Chinese The Arabs have converted them into their own religion But a very loose form of Islamism exists among the Dyaks and they are in fact, Mahomedans more in name than in anything else It is evident from their practices that they have no true idea of their religious significance nor they have any idea of either Mahomedan religion or of Christianity

The interior Dyaks are far less civilised than their river side brethren In fact, they are a savage people who indulge in highly barbarous practices They are extremely indolent by nature and lead a nomadic life They live upon the bounty of nature and are shy of foreigners That they are in the lowest stage of civilisation is more than sufficiently evinced by their brutal custom of head hunting None among the head hunting Dyaks can become a chief unless he

first presents to the elders of the village one or more heads collected from some neighbouring tribe. No man can marry unless he does the same thing. On special religious festivities the whole tribe having observed fasting and abstinence and having undergone purification, starts for its terrible game of head hunting. The Dutch and the English have put a stop to this brutal custom among the river side Dyaks but its unrestricted practice still persists among the interior tribes. The interior Dyaks are, however, not great hunters excepting in head hunting. They commonly use snares and traps for catching wild animals. They are, however, clever fishermen and they catch quite a large number of fish. Their hunting weapons are mere bow and spear. Their favourite game is the deer. They dry its flesh. Heavy toll is taken every year from the interior Dyaks by fever, small pox, cholera and other fell diseases, while a large number of them fall a prey to the ravages of wild animals.

The Dyaks, in general, however are poor agriculturists and their agricultural implements like their other utensils and furniture are of the most primitive kind. They cultivate a little rice and a few sweet potatoes and mostly feed upon the produce of their forests. The Dyaks, in general are voracious eaters and immoderate drinkers of toddy. Their meals usually consist of various kinds of vegetables, fruits, rice, sago, fish (fresh, salted or dried), flesh, the head of cabbage, palm, tender shoots of bamboo

and rattan. Their most favourite condiment is salt. They smoke and chew betel. They are very much fond of holding large banquets (private and public alike), in which they overeat themselves. But they would eat little if nature were not more than bounteous to them, for they are very poor agriculturists.

As they are fond of eating, so they are greatly fond of music and dancing. They love to hear tales.

The Dyaks, in general, are very poorly dressed.

A male Dyak wears a loin-cloth or girdle of beaten bark. A Dyak woman is clad in short petti-coat and vest of bark or sometimes of cotton. On festive occasions, as at the time of banquets, their costume is enriched with bracelets of pewter, copper or bead work. Both men and women wear bracelets of bamboo or rattan fibre on arms and ankles; a woman puts on a collar in addition. Both men and women wear long hair, twisted into a chignon, dangling on the back of the head and neck. The head is generally covered with handkerchief. Sometimes a Dyak may be found with a cap on his head. All the Dyaks have their teeth lacquered. Like other savages they tattoo their bodies either in whole or in parts with various forms of designs.

The Dyaks have no alphabet or writing and their language is closely allied to the other Malayo-Polynesian dialects.

Like their language their religion is also of the lowest order. Although the Dyaks believe in a

supreme creator whose name varies with different tribes, the whole of their rites and rituals are taken up by propitiating worship of the evil spirits. In fact, their religious faith in spirit worship is with the most of the savages. They live in constant fear of evil spirits. All mental and physical troubles are attributed to them, and Dyak religion consists in propitiating these evil spirits who are the source of all evils, including death. The priest who is also a sorcerer propitiates them by sacrifice and by prayers in special language, called the tongue of the spirit (Basa Sang Yang). Even cannibalism is practised from such ritualistic spirit, to procure the soul of the deceased as the protector of the killer and of his village. For this reason the heads dried, cleaned and adorned with flowers are the object of a regular cult among the Dyaks, who in their feastings offer them titbits of every kind of food and quids of betel nut to coax them for adopting their new tribe.

The Dyaks of the north are animists. Every thing is haunted by a spirit or a soul possessing the power of leaving its abode. It is due to this straving of the soul that a man falls ill and even dies if the soul do not return. The Dyaks of the south are shamanists. The sorcerer is the chief regulator of their lives.

The Dyaks have both exogamic and endogamic forms of marriage. Marriages are conducted by means of go-betweens. The youths from their puberty are free to make their choice but in practice they are

always guided by their parents. The prospective husband must first offer a present to his future father-in-law and mother-in-law, even if they be opposed to the marriage. The husband is the head of the community, but the Dyak woman is the object of extreme respect in the tribe and in her home. If the husband dies the wife may succeed him inheriting his duties and dignity. The children are welcome additions to the family, but the birth of twins is considered to be unlucky.

Funeral rites of the Dyaks differ with different tribes. Sometimes, they burn their dead bodies, sometimes they expose them in trees. No religious rite appertains to these practices. Some tribes of the Upper Kapuas bury their dead and collect their bones in the family tomb. Some Dyaks carve out a hollow in a part of the trunk of a growing tree and place the dead body within the hollow. The bark is always replaced over the opening, thus the tree continues to grow as a living tomb of the dead.

A Dyak village does not bear any semblance to an Indian village. A Dyak village consists of a cluster of houses with their yards and gardens. Sometimes, the whole village consists of one immensely long house divided into as many compartments as there are families. Their houses are built of wood and are elevated on piles. They are very often surrounded by small gardens containing sugarcane, pimento and betel. On the whole, the houses are neat and clean.

The village always contains a very large and well-built communal house. In this communal house public deliberations take place. Large banquets are also held here. The bachelors and guests of the tribe use it as their dormitory.

Thus the native population of Borneo like those of many other Pacific islands are in the lowest stage of civilisation, and only their special characteristics have been mentioned here.

Inscriptions from Borneo

The Yupa Inscriptions of King Mulavarman

From Kutei (East Borneo)

V. G. Vol. VII

A

- (1) श्रीमहिराजकीर्त्तः (2) राज्ञ [श] श्रीमुनवर्ग्यः
पुण्यम् [1]
(3) शृण्वन्तु विप्रमुख्य (1) : (4) ये चान्ये साध्वः
पुरुषः (1 : [1]
(5) बहुदानजीवदानम् (6) सकल्पवृक्षं सभूमिदानञ्च [1]
(7) तेषाम्पुण्यगणानाम् (8) युषीयं स्थापितो विप्रः [1]

B

- (1) श्रीमतः श्रीनरेन्द्रस्य (2) कुण्डंगस्य महात्मानः [I]
 (3) पुत्रोऽश्ववर्मा विख्यातः (4) वंशकर्त्ता यथांशुमान् [II]
 (5) तस्य पुत्रा महात्मानः (6) त्रयस्त्रय इवाग्नयः [I]
 (7) तेषां त्रयाणाम्भवरः (8) तपोवलादमान्वितः [II]
 (9) श्रीमूलवर्मा राजेन्द्रो (10) यष्टवा बहुसुवर्णकम् [I]
 (11) तस्य यज्ञस्य यपोयम् (12) द्विजेन्द्रैस्सम्प्रकल्पितः [II]

C

- (1) श्रीमतो नृपमुख्यस्य (2) राज्ञ (३) श्रीमूलवर्मणः [I]
 (3) दानम् पुण्यतमे क्षेत्रे (4) यज्ञक्षेत्रप्रदेशे [II]
 (5) द्विजातिभ्योऽग्निकल्पेभ्यः (6) विंशतिर्गोसहस्रिकम् [I]
 (7) तस्य पुण्यस्य यपोयम् (8) कृतो विप्रैरिहागतैः ()

Om Namah Sivaya

Appreciations

OFFICE OF THE HISTORY OF THE DECCAN

Hyderabad-Deccan

Dated, 27th December 1944.

My dear Swamijee,

Many thanks for your new booklet entitled 'Balidwipa'. You have indeed rendered very great service by publishing these booklets on the spread of Indian culture in the Malay Peninsula, Java and the neighbouring islands. Your style is simple and clear, and the books contain authoritative historical and archaeological information.

Yours very sincerely,
G. Yazdani.

Nepal
28. 12. 1944.

Dear Swamiji,

Many thanks for the copy of your brochure "Balidwipa" so very kindly sent by you. It is as interesting and instructive as your previous publications that go to add to the knowledge of the